

# Realization

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On the avoidance of conditions for fixing the disagreeable in the consciousness, "Fixed Ideas."

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BY

JOSEPH STEWART, LL.M.

July-August, 1903

VOL. III

NO. 4

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# Realization

BY JOSEPH STEWART, LL.M.

VOL. III

JULY-AUGUST, 1903

NO. 4

## The Fixation of Ideas, and their Power

**A** THOUGHT which is held with profound emotion or deep interest, even though it may have no correspondence with truth, may condition a psychical state which may become as potent for weal or woe as though truth were its foundation. Hence time and conditions may conspire to add to our subliminal composite as much of the undesirable as our unwise thought encourages.

It is not generally realized, even by those who are seeking the higher way, that psychical states out of harmony with truth may be created by positive thought as well as others may. Too often it is assumed that a state which involves a pleasing hallucination of the mind is commendable *because* we can create it. Take for instance many "denials" so much used: there is no doubt that their use may produce a sort of mental anæsthesia; but may it not prove a wilful method of stultifying the soul and putting it in a false position toward the object of denial? Some time, some where, there must come a reckoning, a psychical accounting, when we must compensate ourselves for all travesties of truth.

One need not deny the existence of the undesirable in order to secure exemption from its influence.

The subliminal content consists in part of false states, many of which may be the creations of un-

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fortunate experiences, and others of false imaginations and unwise thought. How many there are who are contending with the implanted fears of an unwisely trained childhood, or even the terrors of the primitive man. For their intrusion and influence the remembered incidents of the life will not account, nor will reason explain them. They rise in the consciousness to disturb, and persist until the subject dissipates them by the creation of a new and countervailing current of thought. Of these Prof. F. W. H. Myers has said: \*

"Hardly any mind, I suppose, is wholly free from tendencies to certain types of thought or emotion for which we can not summon any adequate check, useless current broodings over the past or anxieties for the future, perhaps traces of old childish experience which have become too firmly fixed ever wholly to disappear. Nay, it may well be that we must look even further back than our own childhood for the origin of many haunting troubles. Inherited tendencies to terror, especially, seem to reach back far into a prehistoric past. In a recent 'Study of Fears,' which Prof. Stanley Hall has based on a wide statistical collection, it would seem that the fears of childhood—indications of the nervous instability of the yet immature system—often correspond to no existing cause for uneasiness, but rather to the vanished perils of primitive man. The fear of darkness, for instance, the fear of solitude, the fear of thunderstorms, the fear of the loss of orientation, speak of primitive helplessness,—just as the fear of animals, the fear of strangers, suggests the fierce and hazardous life of early man."

These are reminiscences of a long-vanished past, but the states of consciousness which resulted from those experiences (conserved in some manner in the individual soul that passed through them, if that be its history; otherwise transmitted by "inheritance" from the race-history) are unsettled accounts in the psychical content, and haunt the ego in its upward pilgrimage, until a wiser mental life shall square them with truth and forever dissipate their influence.

---

\* *Human Personality and its Survival of Bodily Death.*



But there are many spectres in this realm whose origin does not date back into the departed ages, but are the result of unwise thought or unfortunate experience. When these intrude into the normal consciousness with persistence and unfavorable results, they have been called, in the psychology of the psychical researcher, "fixed ideas." A brief consideration of their nature will illustrate the thought here suggested.

Mr. Myers defines the *idée fixe*, or fixed idea, as "the persistence of an uncontrolled and unmodifiable group of thoughts or emotions, which from their brooding isolation,—from the very fact of deficient interchange with the general current of thought,—becomes alien and intrusive, so that some special idea or image presses into consciousness with undue and painful frequency."

The instructive feature to us here is the cause of their origin and the manner of their manifestation. A few cases will suffice to illustrate.

A healthy young English lady was a governess in the family of a German manufacturer. There developed with her a persistent hallucinatory smell of *burned pudding*. Under hypnosis Dr. Freud's careful inquiry traced its origin to a scene when the children under her charge, while sporting with her, had allowed some pudding to burn. Still it was not obvious why this sensation should have become a fixed and intruding idea, until further inquiry revealed the fact (which she had concealed from herself as far as possible) that she had unconsciously fallen in love with the manufacturer, a widower, whose children she had promised the dying mother to care for. "The scene of the burnt pudding represented a moment at which an obscure scruple of conscience urged her to quit her trust, to leave the children, who were devoted to her, on account of something dimly felt to be unsuitable in her own attitude of mind toward their father."

With this confession the hallucination disappeared,

but another as baffling remained—that of the scent of tobacco smoke. Its origin was finally discovered in the same way. Briefly, it showed that on an occasion when one of his employes was dining with him, the manufacturer had roughly commanded him not to kiss his children. The meal had ended and the gentlemen were smoking. The young lady felt “a kind of a stab in her heart.” Says Mr. Myers:

“The point is easily understood. It was this harshness, pride, aloofness in the nature of the manufacturer, who treated thus roughly a subordinate who was also an old friend, which burnt itself into the brain, as we say, of this other subordinate who had obscurely hoped that her employer had a gentler and more accessible heart. She put aside the painful impression, but the thought which was kept out of the supraliminal lodged in the hypnotic stratum.”

Another case was that of Fräuline O., a young German lady of unusual character, education and physical vigor. During the winter of 1880-1 she nursed her father, to whom she was greatly devoted, through a fatal illness. Her nervous system gave way and hysterical affections followed. Various “fixed ideas” emerged in a generally disturbed state, often suggesting secondary personality. The origin of these was traced to moments of great emotional stress during which the ideas became fixed in the deeper consciousness with a power for persistence unsuspected by the normal mind.

The whole chain of memories connected with this experience would, at times, take possession of the field of consciousness; as, in the winter of 1881-2 she would, at times, be subject to a spontaneous transition to the memories and life she lived in 1880-1, during which experience all subsequent memories were blotted out. Any sense impression which vividly reminded her of that former experience would effect the transition.

But these submerged memories showed their power not only in this manner, but they influenced the normal consciousness in a marked degree. For instance,



on a certain day, when in a normal state, she laughingly said to her physician that she felt angry with him, but knew no reason for it. It was found on an examination of her mother's diary, that he had greatly angered her on the same day of the preceding year. Upon another day she found difficulty with her eyes, seeing her dress blue when she knew it was brown. Test showed that there was no difficulty in distinguishing colors of any other objects. The reason became apparent when it was discovered that on the same day of the preceding year she had been working on a dressing-gown for her father, made of the same stuff, but blue instead of brown.

Again, a distressing inability to drink came on in 1882 and lasted some weeks, during which she lived on melons. It was discovered that at the same period of the preceding year she had experienced a disgust at the sight of a dog allowed to drink from an acquaintance's glass. Fräuline O. had concealed this disgust at the time, out of politeness, but the unexpressed loathing had so worked itself out in her organism, as to produce a kind of hydrophobic spasm when the subliminally remembered time of year came round.

Thus some trivial accident would, under these specially emotional conditions, originate some long and serious trouble; as, a serious difficulty of the eyes was traced to a moment "when her father asked her what time it was, and she, looking hastily while she wept, saw the dial of her watch magnified and distorted through her tears."

It should be remembered that she was not normally conscious of the origin of these, but it was disclosed in light hypnosis.

"So soon as the cause of each accident of this kind was traced and discussed, with special arguments to remove any self-blame thereto attaching, the perversion of sensibility or of motricity disappeared."

Mr. Myers says of these and like cases, that they are

remarkable ones "where unselfish but powerful passions have proved too much for the equilibrium of minds previously well fortified both by principle and by education. \* \* \* Nowhere have we a better example of the mutual *convertibility* of moral and physical sensations—the way in which an emotional idea may be *symbolized* for the sufferer by the affection of an external sense. Here is the converse process to psycho-therapeutics, a kind of psychical self-affliction—self-suggestion in a powerful and a noxious form."

The understanding of this truth above set out by Mr. Myers is one end to which I have given meagre details of these cases. It is important to know the possibility of self-harm in order that the mental life may at all times be so regulated as to avoid it as far as possible.

There was presented in each of these cases a powerful emotion which dominated to a great extent the conduct of the subject. Incidents which occurred at times or under conditions when this emotion was specially strong, appear to have assumed such importance and power in the subliminal composite as to result in a modification of the normal consciousness, though they were even unknown to the subject herself as such disturbing elements. It appears that experiences, once being impressed as states upon the subliminal consciousness, and becoming identified with some strong emotion which makes them active elements of the personal self, may ever tend to emerge into the normal consciousness. The normal self may be too "normal" to admit of more than a slight disturbance; but if its integrity is impaired, or, on the other hand, if the subliminal state becomes particularly potent, the latter may emerge and dominate the consciousness as a *fixed idea*.

The important facts are, that we do profoundly impress the subliminal consciousness with the character of our thoughts and experiences; that these remain as memories and sometimes become active; that they may



emerge in the normal consciousness without even their origin being suspected, and powerfully modify it, deeply affecting the mental and physical health.

It is to be observed that in the cases cited the element which apparently aided the fixation was profound emotion. Emotion is primary, and is a deeper operation of the soul than intellection. We may therefore infer that thoughts and experiences which are coexistent with expression of strong emotion will become identified to a greater extent with the deeper self than they otherwise would.

But it is not only emotion as commonly understood that aids in the fixation of thought-effects. Profound interest, special approval or disapproval, or intellectual conviction,—in fact, any attitude which expresses the more positive aspects of consciousness—will tend to produce the like effect. Sometimes very commonplace desires held with inordinate intensity or interest may thus become a disturbing element. Note the instance of the boy "Rou," who in somnambulist state subjected himself to many hardships and disagreeable escapades. It was shown that the whole of his trouble grew out of a desire to go to sea as a cabin boy, and this had become a *fixed idea* and at these times would usurp the control of the organism and tend to work out its purpose.

One should guard well the experiences to which he subjects himself. As to those to which duty calls him, he should guard his mental representation of them.

All representations of the terrible, the horrible, the perverse and the oblique in nature, and especially in human life, are psychologically harmful. There are cases, however, where the facts may be represented, as where the end in view, made entirely apparent, is to effect *reform or relief*.

He who goes to the theatre to view the representation of obliquity or of suffering, does himself a psychological wrong. He may be moved by one of two

emotions—approval, or aversion and distress. If the former, he has implanted elements of degeneracy which must be cast out. If the latter, he has needlessly wrung his soul in anguish and left a subliminal wound. Mansfield's *Mr. Hyde* has been known to become an intruding horror to disturb the sleep of the witness of the representation.

The same comments apply to all the experiences derived through representation. I would not discourage any effort to arouse men to activity in favor of great or needed reforms by disclosing the facts, though revolting; but unless the disclosures are for such purpose, or may lead to such—if they are merely to gratify the morbid and stir the emotions—they are psychologically vicious, and should be discouraged. I would, therefore, have you avoid, as a rule, those experiences and save the self from these subliminal wounds. On the other hand, though never shrinking from the recognition of conditions which may arouse to acts of reform and relief, I would have you build into the subliminal self all the bright and joyous, the true and the beautiful, by selecting and recognizing such in the presented composite of human experience.

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OBSERVATION, experiment, inference, have led many inquirers, of whom I am one, to a belief in a direct telepathic intercommunication, not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed.

\*\*

In ancient and modern times, in East and West, everywhere it has seemed possible for men and women, by a certain stress of soul, to become in a great measure superior to pain, and often to renew vitality with a success for which medical science cannot account.

—F. W. H. Myers.



## Appreciation of Nature: The Transmutation of the Disagreeable

**I** DO not assume that my horizon of realization is wider than yours, or that the boundary of the thought-limitation is for me further removed from the center of life. I only speak of truths that lie this side of that line, and if they appear to you as a friend writes me of one of these sketches, that "the very nature-feelings it expresses are my own and have been some of my dearest experiences," then they are but expressions of your own realization as well. If, however, they appeal with less potent influence, they yet may commend their claims for generous consideration.

About our lives we draw the lines of limitation beyond which we do not permit ourselves to make excursions, to say nothing of abiding in the realms beyond. These lines are ignorantly believed to be either impassable barriers or desirable boundaries. But in truth they are merely imaginary creations, and may be removed by the same power which brought them into existence. In a great many instances they are the creatures of choice. If we more fully appreciated the force of this truth we could more easily transcend the limitation. The choice is not altogether bad, in fact it is generally very good in itself, but its limiting effect results from the exclusiveness with which it is invested. For instance, we choose to like the balmy atmosphere of summer, and by an exclusiveness with which we exercise that choice we bar the appreciation of that which is admirable and enjoyable in the chill and the changing aspects of winter.

It is so with all appreciation. Its very nature is too apt to entail exclusiveness. We may trace in it the powerful influence of the great law of life-expression—responsiveness—whereby the soul for the time

being yields its whole consciousness to the recognition and appreciation of that which engages its attention. Hence these limitations. The appreciation of one great mind too often tends to exclude that of others, as in the case of hero-worship; the love of a personality sometimes absorbs all the tendency to a broader universal love; our predilection for one condition seldom allows us the recognition of the beauties of other ones.

How potent with the majority is this character of limitation! The dislike of weather-conditions is almost wholly based upon it and arises from a comparison with the condition which is remembered as most pleasing, without regard to the real merits of the condition compared. Thus we have the "bad days" and the "disagreeable weather," the "trying summers" and the "hard winters." Though in a sense there may be some truth in these judgments, yet to a very great extent they are creations of the thought which persists in comparing these conditions with one which has been chosen to like and which choice has limited appreciation to that alone. The choice may be very good and unobjectionable in itself, but held in such a way as to exclude appreciation of all other conditions.

Upon the health, both physical and mental, these sorts of limitations, when carried to this degree, have an unfavorable effect. The recognition of a condition merely for mental depreciation is bad. Those who cultivate this find themselves the easy prey of disease-conditions. Their thought destroys mental poise; they get out of harmonious relation with nature; they oppose in thought the order of things.

Personally I like most days sunny. I have fond recollections of the clear skies and the potent sun of my nativity. But now those skies are far away and the sun struggles through more sombre ones for me. I have learned to appreciate that which is at hand, and to respond to its beauties and beneficence. Though memory be gilded by the suns of summer it need not mar the appreciation of less favored climes.

When winter comes remember that its many interesting and pleasing aspects await recognition or discovery. Make yourself familiar with them by a personal introduction. Go often among the natural conditions where you may find the woods and meadows passing through their winter changes. If you go without repugnance and with the purpose of adapting your thought and appreciation to what you see you will soon find their otherwise unknown charms.

Every week in winter as well as summer I find a few hours to go among these conditions. My notes recall many tramps over the avoided bleak hills and through leaf-denuded woods, rests on the ground in the sun, and appreciations of the changing sleep-life of the colder months.

There are those who find even more to interest them in winter-conditions than in other ones. Eben Greenough Scott, in *Atlantic Monthly*, writing upon "Going into the Woods," says:

"We lose much, however, if we leave winter out of the question, for yearly I meet caribou hunters, among whom are true lovers of nature, who tell me that to their minds the woods are in their glory during the subarctic winter."

Nature in her tempestuous moods likewise is full of grand charm. Few of us may, as Muir has seen and described it, witness the majesty of a great wind-storm in the Sierras and participate in its very life, tramping the while through the forest where the great pines are falling on every side, or viewing the scene from the top of a tree itself vibrating thirty degrees in the wind-torrent.

But we all have an opportunity not infrequently of meeting a dashing rain without shrinking, of observing the gyrations of its whirling eddies as they turn street corners or are deflected by brick walls; and happily some may know the delight in a rain-sweep across a country expanse or through a bit of woodland.



In any or all of such experiences the point is to lend yourself to the condition far enough to avoid repugnance resulting from a comparison with a milder and more genial aspect, and to participate in the nature-mood, its beauties and sublimities. It will be desirable to hold yourself in the thought of your supremacy of it all, by which you will build up a consciousness which will make you proof against the disagreeable as it is commonly thought of. This will not, however, prevent your participation in the mood and appreciation of the beauties of the moment. Weather-limitations of the mind will gradually disappear and eventually you will find the ordinary greeting of a "bad day" will sound more like a reminiscence than otherwise.

Such an attitude, held with respect to all of nature, is an open door to those deeper experiences which are ever trembling upon the verge of realization, and some phases of which I have spoke of in "The Immanence of the Silence" and "The Prairie." In this connection, the first above-named writer, in speaking of nature's "influence over the man of imagination, of ideality, of feelings, and of aspiration," says:

"The influence is of the loftiest character, and has the soul of man for its field of action; not the mind only, but the very soul itself. Consider what led the prophets and leaders of old to the solitudes of the desert, and why the shrines of Great Pan were placed in the thickets. It was not to study plant, beast, or bird, nor to recall the enthusiasm of youth; it was to pray, to commune with the infinite, to exert self-discipline, to invigorate and expand the soul."

---

With thee, serene Philosophy, with thee,  
And thy bright garland, let me crown my song!  
Effusive source of evidence, and truth!

—Thomson.

## Children of the Light

SCIENCE suggests the unity of all. Matter is multiform not multiessential. Substances are vast in number but composed of but few elements, which in turn are believed to be essentially the same. Probably out of what we know as the homogeneous ether all apparently different elements arise. Energy, too is convertible, disappearing as one form and reappearing as another. At the source of all forms the cause is probably the same.

All life, so diverse in manifestation, is essentially similar. The fundamental characteristic is consciousness.

What profound relation is there between this consciousness and the universal cause which conditions all forms of matter and energy? They must at some distant point of sequence meet in One. But that point so distant in sequence is immediately present in fact. It is everywhere. It is not removed the minutest part of a micro-mil from you. Every point contains it. The Seat of the Most High is in every atom as well as in the distant suns and the yet unexplored depths beyond. It is in the phenomenal world as well as in the noumenal world. You may remain ignorant of its profounder nature, living mostly in the pageant of outward relation. You may revel in the leaping foam of the ever-breaking wave of life and know little of the depths of the wave itself. Yet it is with you and is inseparable.

Accordingly esoteric wisdom has ever taught us to look within. That which is attainable is not distantly removed; it is to be found at hand so near that nothing can be nearer. It is not to be conferred as an embellishment; it is to be evolved and realized as a possession.

An indispensable element of the Higher Thought is this recognition of the divinity within the self. It also aligns your metaphysics with the ultimate of science. Its recognition prepares one to discern the harmonious relation of truth with this central one; ignoring it, these inevitably present inharmony.

The mystic knowledge, in whatever clime or time acquired, has recognized this central truth in some degree. The opinion of this school is thus quoted by Mosheim :

"That there lies concealed in the minds of all men a certain portion of divine reason, a spark of the same wisdom that exists in the Supreme Being.

"Therefore, those who are desirous of arriving at true felicity and eternal salvation, must, according to their system, by self-converse, contemplation, and perpetual effort to subdue their several affections, endeavor to draw forth, kindle, and inflame that divine, hidden spark, which is overpowered by the flesh, and suffocated as it were, by this mass of matter with which it is surrounded. They who observe this rule will feel a divine glow of warmth and light and hear a celestial and divine voice proceeding from the inward recesses of their souls; and by this light, and this voice, they will be led to all truth, and be perfectly assured of their union with the Supreme Being."

As the central idea of this doctrine—that of the divinity of the self and the possibility of its realization—is so fundamental in the Higher Thought of to-day, I have thought it interesting to present a brief sketch of its statement as held by the *Children of the Light* in the sixteenth century.

It was held that this treasure was possessed but not realized by all men. It was variously termed the *divine light*, a *ray of eternal wisdom*, the *heavenly Sophia*, the *internal word*, and the *Christ within*.

Their tenets were :

' First ; That the whole of religion consists in call-



ing off the mind from external objects, in weakening the influence and ascendance of the outward senses, and in every one's entering deeply into the inmost recesses of his heart, and listening attentively to the divine instructions and commands that the *internal word*, or *Christ within*, delivers there.

"Second; That the external word, that is, the holy scripture, neither points out the way of salvation, nor leads men to it; since it only consists of *letters* and *words*, which being *void of life*, have not a degree of efficacy and power sufficient to *illuminate* the human mind, and to unite it to God. The only advantage that results from their perusal is that they excite the mind to listen to the dictates of the *internal word*, and to go to the School of Christ, who teaches *within them*; or to express the same thing in other words they look upon the bible as a mute master, who, by signs and figures, points out and discovers that *living master* and effectual guide who dwells in the mind.

"Third; That they who are without this written word, such as the Mahometans and savage nations, are not on that account, either removed from the path, or destitute of the doctrine of salvation though they indeed want this inferior and subordinate help to its attainment. For if they only attended to this *inward teacher*, who always *speaketh* when the *man* is *silent*, they will learn abundantly from him all that is necessary to be known and practiced in order to their final happiness. Therefore

"Fourth; The kingdom of Christ is of a vast extent, and comprehends the whole race of mankind. For all have Christ within them, and therefore, even those who are deprived of the means of knowledge and live in the grossest ignorance of the Christian religion, are capable of attaining through Him, wisdom here and happiness hereafter. Hence also they conclude, that those who lead virtuous lives, and resist the impulse of their lusts and passions, whether they be Jews,

Mahometans, or Polytheists, shall be united to God in this life, by means of the Christ that lies hidden within them, and shall enjoy the fruits of this union in the life to come.

“Fifth; That a heavy, dark body, composed of corrupt matter, burdens men from discerning, with ease, this *hidden Christ*, and from hearing his divine and internal voice. Therefore they look upon it as a matter of the highest importance, to watch against the pernicious consequences of this union between soul and body, that the latter may not blunt the powers of the former, disturb its tranquility, or by the ministry of the outward senses, fill it with the images of vain, sensible, and external objects.”

It should be remembered that the Christ spoken of has no reference to a historical personage.

These statements of the belief of that enlightened band of pilgrims of five centuries ago still expresses more truth than the average conception.

Happily we do not now regard the body or matter as evil or corrupt, and we know that it is not matter which leads the soul into darkness, but its own desire, its lack of unfoldment. We affirm the inherent divinity of man; the universal brotherhood; the immediacy of enlightenment and possibility of personal attainment without respect to race or external opportunities, though conditioned by the law of evolution. We have learned much of a definite character of the profounder man, and we use new terms—the divine-within, the subliminal and the normal or objective consciousness, the Silence, the emergence of the profounder self, and Realization.

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OPEN your hearts to the sunshine of eternal truth, and let divine thoughts descend upon you like rain-drops from heaven.

—*Franz Hartmann.*

## Some Problems and Dangers of Telepathic Rapport

### I

#### PREFATORY STATEMENT BY THE EDITOR

**W**HEN I published in volume II my article upon "The Limitations of Telepathy," which was, in effect, a favorable review of Prof. Hyslop's conclusions regarding his experiences with the Piper phenomena, a valued reader and correspondent took decided exceptions thereto, claiming that the meagre facts about telepathy, which had been demonstrated experimentally by psychical researchers, were wholly inadequate to base any conclusions upon as to its *limitations*, inasmuch as those facts in nowise represent the scope or possibilities of telepathy. Said this writer :

"To one who has had any experience in 'occultism' the S. P. R. records of 'experimental telepathy' reveal only faint glimpses of the outermost fringe of the garment, and to such an one Prof. Hyslop's statement that telepathy does not exhibit 'that dramatic interplay of different personalities in the same subject that produces the intercourse of real persons with others,' only reveals lack of full knowledge on that point. The same thing is true of all the other points made in his argument concerning the limitations of telepathy."

As to my own views, expressed or implied in the article mentioned, my correspondent said :

"I had hoped, and indeed believed, that your knowledge of telepathic powers was sufficient to make it impossible for you to accept Prof. Hyslop's estimate of their limitations. Little bits of your writings had led me to that supposition, and that is why I had hoped that you, with your great gift of logical thinking would be the one to fully unveil this secret of the ages and open to the light of day the dark caverns of occult-



ism. Dr. Buck of Cincinnati, Arthur Edward Waite, Dr. Nevins, Jacolliot, Bjernstrom and many others have helped, but the thing needs reduction to the last analysis, and then to be brought out in the clear, lucid language which you seem to command."

This was a challenge in favor of truth by one who believed it had been sacrificed through want of knowledge, and was received and responded to in that spirit. No personal considerations involving the support of opinion were present; the truth of the matter was wanted.

In writing the article I had defined the limitations of experimental telepathy as the evidence before the Society for Psychical Research had seemed to disclose them, and treated the subject with special reference to the inadequacy of telepathy, as thus understood, to produce the class of phenomena which Prof. Hyslop had described. In my correspondence I said that for a solution of the problems involved it was necessary first to clearly show that the facts could not be explained by the current theory of the masquerading of the "subjective mind" with the aid of telepathy, as advanced by Hudson. I suggested that as this theory mentioned, or some modification of it, was the only one generally held as against the spiritistic theory—as they were at present the only ones in the field—it was necessary, as between the two, to show that one covered the known facts more satisfactorily than the other; or rather, that one was wholly inadequate to explain them. I suggested further that whatever extension of the powers of telepathy beyond this there might be, there was no preparation to consider it in connection with this problem at this time, as the records of psychical research do not show such extension. To this my correspondent replied:

"If 'the S. P. R. and the unprepared world' are still unready for a full revelation of the truth so far as it is known among men, how many more thousands of

years of this system of deception and illusion and delusion will it take to make them ready? Is it not time to try another method of preparation?

"I, at least, can not lend myself to any doctrine of reserve in religious teaching. Time is short and awful wrongs are being wrought for the want of that knowledge of the truth that Jesus said would make us free. To prove to you that I am not alone in believing that the time for speaking the truth is fully ripe, let me quote some words spoken by A. E. Waite in his History of the Rosicrucians. 'The time has come when that which was muttered in darkness may be declared plainly in the full face of day, and when that which was whispered in the ear can be proclaimed on the housetop. The tremendous secrets of spiritual alchemy are about to surrender at discretion of the searching investigations of the sympathetic and impartial student at work in the cause of truth. \* \* \* The pontiffs of darkness and mystery will probably discover that it is too late to make use of that policy of assassination which is supposed to have been applied in the case of the Abbé de Villars. I appeal, therefore, to those students of occultism who are men of method as well as imagination, of reason as well as of intuition, to assist me in clearing away the dust and rubbish which have accumulated in the silent sanctuaries of the transcendental sciences, that the traditional secrets of Nature unencumbered by evasive veils, \* \* \* which are rent on every side and 'execrable from the moment that they are useless,' may shine forth in the darkness of doubt and uncertainty to illuminate the strait and narrow avenues which communicate between the seen and the unseen.' \* \* \*

"If anything in my experience is different from yours, or if any word that I can say will help you to understand why it is that I am pleading for open speech in this matter I want to improve the opportunity.

Since Mr. Myer's death there is a great blank in the world—men with no purpose of selfish aggrandizement to serve, men with pure hearts, high thoughts, and the sacrificial spirit combined with the deeper phases of intuition, are not so easy to find. I believe you to be such and that you have too great a work before you to admit of your being long involved with any system of "New thought"—new only in name—which still continues the world-old method of leading men by blind-folding them."

The reader will, it is believed, pardon the reproduction of personal allusions; it seems unavoidable in order to do the correspondent entire justice by fully disclosing the scope of the protest which will enable a better understanding of the recital of facts to follow.

Now secrecy and concealment in the teaching of spiritual truth is as distasteful to me as to any one. I believe that the truth should be declared, and have been ready at all times to follow that conviction. I believe that the possibilities of the influence of one mind upon the consciousness of another are much greater than are generally known, and that some who have the knowledge and the ability to practice it do so in contravention of the high law of individual inviolability. The world must yet learn the facts, and then awaken to that higher sense of right which holds the inner man as well as the physical man inviolate. The time will come when it will be considered more reprehensible to invade, unbidden and unwelcome, the psychical man, than to trespass upon the physical person.

The contention which my correspondent advances is, substantially:

That there are conditions of subjectivity in which one may become the subject of experiences the source of which is unanticipated, and may remain unsuspected in that while he is believing that he is attaining a strictly spiritual experience he may become the object of telepathy practiced by other minds;



That these minds are still embodied and may belong to so-called mystic orders or societies whose work in this regard is done in secret so far as the world's knowledge is concerned ;

That prayers are thus sometimes answered to those who can hear the 'internal voice ;' that the simulation of spirit messages from the departed is practiced ; that these minds may even invade the domain of the individual percipient, practice an espionage, and to a great extent control his functions and manipulate his emotions ;

That deception may be thus practiced upon the confiding searcher ; that it was often so practiced on the old-time mystic and may be on the new-time mystic ; and that, through percipients or 'psychics' thus subject to their manipulations, it is practiced upon psychical researchers who are thus made to believe they witness spiritistic phenomena.

Among those who have knowledge of psychic phenomena it is well known that the negative subjective condition practiced by some 'sensitives' may lead to phenomena believed to be the result of telepathic control by incarnate minds. The theory or possibility that such control may in these or other cases be the result of the minds of persons who are still physically embodied, has not been given consideration.

It is this marvelous power of telepathic rapport between minds of the still physically embodied, and the existence of the telepathic invasion and control, which is claimed by my correspondent, and in support of which I am, through her courtesy, permitted to offer some evidence found in her personal experience, a few details of which have been communicated to me. These facts will be presented in the succeeding numbers, and furnish evidence of telepathic power and its use which goes far beyond anything found in the records of experimental telepathy. They are worthy of most serious consideration.

## An Excursion into Eternity

THE normal consciousness is related only to time, hence the idea of eternity eludes it. The aspects of the phenomenal world begin and end; our perception of them begins and ends; therefore we are under the domination of a consciousness thus conditioned by the idea of change, and change is the essence of time.

But the idea of time itself leads us to that of eternity. While the idea of time is a limitation of consciousness to the conception of a beginning and an ending, yet it involves the possibility of such beginnings and endings infinitely. It is impossible to think of the beginning of anything without conceiving the possibility of a prior state from which it arose. It is equally impossible to think of an ending beyond which there is no subsequent state in which new beginnings and endings may occur to infinity. Thus the idea of eternity is more in consonance with the nature of the soul than that of non-eternity.

If, then, eternity *is*, what is the characteristic of consciousness which realizes it?

The essential element of the idea of time is sequence. In time thoughts and perceptions follow each other, and are unknown until they arise in this sequence. This sequence of conscious states *is time*.

On the other hand, the consciousness that realizes eternity is free from this limitation; there is no sequence in its knowledge. That which sequence brings successively into the limited consciousness is always present in this unlimited state. In such a state all things possible to consciousness and arising wholly from itself, whether expressed or unexpressed, accomplished, or in expectancy in time, are in the consciousness as a whole and without division. Like the conception of the unity and indivisibility of a point in space there is no division of consciousness here.

This state is without thought as we conceive it, for thought is a process by which consciousness changes its states, one concept succeeding another, thus arriving successively at different stages of knowledge. If, therefore, we dispense with this necessity, thought ceases, and there is the higher state of knowledge instead—omniscience, so far as it is possible to the individual consciousness. The succession of phenomena which gives rise to our conception of time would still exist and this consciousness would contain a knowledge of it; but it would not appear as succession, or as time, or as a limitation of eternity. This is a characteristic of consciousness which is entirely unrealizable to us while controlled by the idea of time.

In eternity, then, I AM, for the *was* and the *will be* are non-existent. There is no past nor future, and that which we say began and will end, in point of eternity is. Conceiving of time as but a segment of eternity the world was before it existed, and you and I and all the pageant of life have been, in a sense, before time began and will be when time is not; for in the Omniscient Mind there is no time, but all is an ever-present Eternity.

Through the existence of phenomena, through change and time, we are passing; how many existences must we know, and through what changeful environments will we pass before the consciousness needs no longer the use of time, and ascends to eternity?

I do not shrink from the idea of eternity, but I would from its opposite—the thought of an end—which is the acme of desolation and catastrophe. I have heard it expressed that an eternity of bliss would become tiresome. Why fear realizing too much of what is ultimately desirable? The idea must arise from the fact that what we generally esteem and experience as happiness is but an imperfect representation of it, hence its continuance palls and we welcome a change. One would not want an eternity of the quality of happiness thus



experienced ; but of bliss, of perfect wisdom, of deific consciousness, why not ? After all, the thought is an encouraging one, for it indicates that they who express it really aspire to something vastly higher than that which they have experienced ; and before time shall have rolled together its scroll for them and they shall have attained the consciousness of eternity, they will, no doubt, have *become* that which will make such a consciousness acceptable.

### The Eternal Now

Past and future are dreams ; *now* is a reality. All things are now ; all power, all possibility, all action is now.

\*\*

Cease to tread every by-way of dependence, every winding sideway that tempts your soul into the shadow-land of the past and the future, and manifest your native and divine strength now.

\*\*

That which you would be, and hope to be, you may be now. Non-accomplishment resides in your perpetual postponement, and, having the power to postpone you also have the power to accomplish—to perpetually accomplish : realize this truth, and you shall be to-day, and every day, the ideal man of whom you dreamed.

\*\*

That which is done now remains ; that which is to be done tomorrow does not appear. It is wisdom to leave that which has not arrived, and attend to that which is ; and to attend to it with such a consecration of soul and concentration of effort as shall leave no possible loophole for regret to creep in.

—James Allen, in "*All These Things Added*."

## Of the Occult Powers ; and Isolation

(Raja Yoga X)

**I**T is generally believed that the object of the Yoga philosophy and practice is the attainment of occult powers. This is not the case. The object of Raja Yoga is the attainment of the knowledge of Spirit. Incidentally there arises, it is said, many occult powers ; but these are to be left behind if the pilgrim would reach the goal.

In the view of this philosophy the Spirit and its attributes are in essence separate. The attributes are limitations imposed upon the Spirit ; they constitute the manifested universe. The Spirit is not only the First Cause of this manifestation but it is the spectator of it, and further, is common to both the human and the Supreme Self. In the human self there arises from the mutual reflection of the two, a certain undefined conception in which the Spirit is not distinguished from its attributes—and this state is called *experience*. When this distinction is perceived by means of true Meditation upon Spirit with regard to its own object, then there arises the Knowledge of the Spirit—the perception of the soul's properties of indivisibility, omnipresence, eternality, purity and freedom, the qualities of absoluteness. The aspirant becomes conscious of the difference between the Spirit and the phenomenal existence.

During the process of this attainment others result which are incidental. These are named on the Chart, beginning with "genius," and constitute the "perfections of the mind and the senses." These are said to be impediments to true meditation, which is the means of *spiritual* perception. They are held to be objects of the aspirant "only with regard to one who has fallen from meditation through the enjoyment of various ob-

jects. \* \* \* These are obstacles in the state of meditation but perfections in the waking state. \* \* \* Consequently these perceptions should not be desired by the aspirant to Spiritual Knowledge; and even if they come to him unasked, they are to be left unnoticed or renounced."

The "perfections" said to be attained may be briefly mentioned as follows :

In the practice of concrete meditation according to the order required by the treatises, the complete method embracing the last three stages—called *sanyama* or self-control—is applied successively to the object, beginning with the gross and ascending to Spirit. This involves the Yoga conception of the constitution of nature which finds little analogy in western theory.

A further order of application of the method gives rise to the *sanyama* regarding (1) the perceptible, (2) the perception, and (3) the perceiver. A reference to the Chart will make this clearer and disclose the several results which are said to follow.

In the "Four Stages of Meditation" (page 56, volume II) will be found a brief description of what is meant by the meditation upon an object, carried through the successive stages from the gross through the subtle to the perception of Self. In this process of *sanyama* regarding the perceptible, it is said that the specific entities constitute the gross form of the elements; the characteristics of *akasa*, the natural form; the primary elements, the subtle; *prakriti* or nature, constituted by its three attributes *sattva*, *rajas*, and *tamas*, constitutes concomitance; and the purpose of the Spirit—experience and liberation—constitutes fruition.

When with regard to the elements so constituted there arises *sanyama* ending in direct perception, there is said to result "victory over the elements," that is, they are under the control of the agent, functioning in accordance with his desire.



These powers are enumerated upon the Chart as given in the more special treatises, and include that of control over the elements composing the body, of levitation, of sense perception at great distance, of controlling the natural elements, of directing the same, and of exemption at will from their action, and of the transportation of the body through solids.

The second "perfection" arises from the *sanyama* regarding the perception. According to this philosophy each of the senses is, on account of the identity of cause and effect, constituted of five forms analogous to the five forms of nature just mentioned. When the *sanyama* is perfect with reference to each of the senses thus constituted, there arises the power of exceptional mobility of body, by which the great occultists appear in a moment before their disciples; and that of the all-pervading capacity of the senses, the conquest of nature, and the direction of the elements.

The third "perfection" arises from the *sanyama* regarding the perceiver. The Spirit being of a different nature from both cause and effect, and devoid of properties, there is no diversity of form in this case. "When there is *sanyama* ending in direct perception, with regard to Spirit in general, but with special reference to a specific spirit as characterized by certain limitations (the human self), then results the agent's omniscience and supremacy over all existence. \* \* \* This particular perfection is called *sorrowless* on account of the aspirant having attained all that is desirable."

The final and highest "perfection" follows this, when from indifference to all the preceding—all the results of action (*karma*) which are the seeds of the tree of metempsychosis having been destroyed by Spiritual Knowledge—the ultimate state of Isolation is attained, wherein the Spirit abides in its own nature.

What is this Isolation from which the western mind shrinks? It is not annihilation; it is not extinc-

tion; though it is the end of experience. It is the liberation of Spirit from the limitations of experience, from the thralldom of matter and phenomena and their mutations. It is the dissolution of the limitations attached to the human self and its return to the Supreme Self. It is the knowledge of the identity of the two in the Eternal One.

To this end, therefore, whether by means which we may or may not approve; whether according to a philosophy we may or may not accept; this system of life is directed. It may or may not be the destiny of human souls; but as children do not comprehend the thought of men, as men's ways do not permit the understanding of those of the Masters, so the ordinary conception of the end of human life can not conceive of the sublimity of such destiny.

---

LIFE is not an occasional incident upon our globe; it is everywhere present. How have you thought of the fields, the prairies, the hills, covered by their mantle of verdure and bloom; merely as vegetation? If so, you view them from behind the veil. Every blade of grass is a *flame of life*, every tree is a glorious *blaze*.

The myriad grasses and flowers and trees are not merely meadow and field and forest, but the physical evidences of vast and omnipresent life-forces.

As you gaze across the field let the physical forms fade out of your mind, and substitute for them the real life essence within. What have you now? A most marvelous change in the mental view; and yet a change which presents the reality and not the shadow. Instead of an expanse of grass, you view, in thought, one of life. It is as though the surface of the earth were blazing forth in flame.

## Etchings

## It Lies so Deep

**H**OW deeply are we involved in the very nature of environment! What mystic pleasure; what enraptured joy; what inspiring memories, respond to Nature's moods! In closest rapport are we with the very essence of things around us. The sun glows in our joy. The storm rises in the sense of grandeur within. Gray days and bright days and all their subtle gradations call forth the deeper sympathies. Wrote the poet Morris Rosenfeld;

"I lift mine eyes against the sky  
The clouds are weeping, so am I;  
I lift my eyes again on high,  
The sun is smiling, so am I.  
Why do I smile? Why do I weep?  
I do not know; it lies too deep."

O storm and sunshine! Sleeping winter and triumphant summer! O pensive autumn and waking spring, and all your retinue of lonely days and silent life; your reminding voices and instructing prophecies; your subtle influences and thought-evoking suggestions; you are a part of me—inseparable while I walk the path of experience! The distant sun, that to me is but a star, sends forth a tiny ray of light, which, bridging the vast depth, calls forth a recognition: why not all these near-by powers which speak a thousand fold more clearly?

A part you are of me, because your long succession of influences has nurtured and instructed my past. Seasons come and go; and have thus come and gone for ages, and each has served its end as instructor, as opportunity, as fruition. The memory of each is treasured within the deeper self. All their influences have called forth appropriate responses innumerable times, and I



have their results with me in profound states. What wonder then, that their recurrence should awaken these memories ; that the sun should renew the joy that glowed in other sun-days ; that the storm should evoke the memories of contest and toil, of struggle to shield the frail body from discomfort or destruction, and that it should revive the sense of triumph over Titanic forces in that adjustment with nature which has ever gone on ! All these nature-elements with which for some inscrutable reason I have evolved this ego and personality from the Universal Consciousness, are but the recurring history of the external past, and awake again the internal complement of consciousness which epitomizes that past.

### An Evening Walk

At fall of night we wandered forth to muse,  
And arm in arm pursued the shadowy lane,  
Careless where Fate might lead, or Fancy choose  
To draw our footsteps in her silver chain.  
Enough to know the grandeur overhead,  
And feel the voiceless music of the hour,  
That symphony which wakes responsive power  
In every heart of man not wholly dead :  
Or even dead, what heart but lives again,  
Recalled to being by so sweet a strain ?  
At times like this, the outer air is fraught  
With some soft spell, which moves to harmony  
The human soul within, till all our thought  
Is touched with pathos—and we know not why.

—*Edward Cracroft Lefroy.*

## BOOK REVIEWS.

**HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.** By Frederic W. H. Myers. Two volumes; large 8vo.; \$12.00 net. By mail or express, prepaid, \$12.50. Longmans, Green & Co., 91-93 Fifth Avenue, New York. London and Bombay.

When Mr. Myers passed to the succeeding stage of existence he had about finished his great work. It was placed in the hands of Dr. Richard Hodgson and Alice Johnson, two eminent Psychical Researchers, for editing, and now the work is given to the public in completed and admirable form.

Mr. Myers, late president of the Society for Psychical Research, was himself among the most scholarly of its investigators, fairest of its judges of the evidence, and probably the most philosophic of his compeers.

His work is an epoch-making one, and is monumental in every respect. No such marshalling of authentic evidence and profound philosophic grasp of its meaning has before been shown. It will furnish a solid evidential and philosophical foundation for a certain knowledge of the profounder nature of man and his persistence after physical death.

The first volume includes chapters on Disintegration of Personality, Genius, Sleep, Hypnotism, Sensory Automatism; and the second includes chapters on Phantoms of the Dead, Motor Automatism, Trance, Possession and Ecstasy. Numerous appendices and other matter accompany the text. The work is not only a credit to its author, but to the Society for Psychical Research, from whose records the evidence is so largely drawn, and to the labor of its able editors.

**THE GREAT PSYCHOLOGICAL CRIME.** The Destructive Principle of Nature in Individual Life. Harmonic Series, Vol. II. Edited by Florence Huntley. Cloth, 8vo., pp. 405. \$2.00 net. Indo-American Book Co., 19-27 North Kedzie Avenue, Chicago, Ill.

The name of the author is not disclosed, because the publicity would hinder his further work; but it is evident that in training and habits of thought he is a lawyer, which fact has enabled him to present his case with a logic and effective manner seldom found. He claims a wide acquaintance with psychical phenomena through personal investigation of many years.

The great psychological crime is said to be the practice of hypnotism and the subjection of the individual ego to mediumistic control, and the work is the most able and suggestive arraignment that has come to my notice. It is, nevertheless, presented in terms and with a spirit of kindness and solicitude for the welfare of the individual and society which will disarm the resentment of him who has been accustomed to hold different views.

The work sounds a new and needed note in the literature of psychical research, and presents a new treatment of the subjects of hypnotism and mediumistic control. Whether one's views be favorable or adverse to the author's position, I recommend the reading and consideration of this book, especially by those who investigate psychical phenomena.

What appears to me as a defect, however, is the failure to note the subliminal consciousness and its own possibilities for disclosing supernormal states and knowledge through subjective method in no wise destructive of the nature of individual life. Whether the author has considered this phase of expression as a fact or possibility of evolutionary unfoldment does not appear clearly, but his general statement seems to preclude it. This, however, may be the result of the singleness of purpose to make his case against subjective methods which obviously involve control by others.

**THE LOVER'S WORLD. A Wheel of Life.** By Alice B. Stockham, M. D. Cloth, 8vo., pp. 500. \$2.25 prepaid. Stockham Publishing Co., 56 Fifth Avenue, Chicago, Ill.

Dr. Alice B. Stockham, whose work is otherwise well known, has given in this most excellent book the results of her researches into this vital question. The work ranges over the whole field of the creative function in its relation to man, not technically, but, as the title would indicate, in a popular exposition of its higher philosophy. There is a purpose well worked out to redeem it from the misconceptions and errors of popular belief and to elevate it to a higher rank of dignity in life. The marriage relation must necessarily hold a most important position in the social relation; that it needs elevation no thinker can doubt. This book points the way to a great advance in this direction.



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